

gods, and on the third day a Bráhmaṇ priest makes the bride and bridegroom sit on a raised seat, holds a square piece of cloth between them, repeats verses, and throws red rice on their heads. On the fourth day the bride and bridegroom are carried in procession through the chief streets and the ceremony is over. The dead are buried and the family is impure for ten days. On the third day after death, boiled rice flesh and liquor are offered at the grave, a sheep is killed, and a caste feast is given. Child and widow marriage and polygamy are practised and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by their spiritual teachers, and any one who disobeys their decisions is put out of caste. An offender is let back into caste on paying a fine of £3 (Rs. 30). They send their boys to school, take to no new pursuits, and are a falling class.

Shepherds, according to the 1881 census, included three classes with a strength of 88,374 or 11·83 per cent of the Hindu population. The details are :

Dhárwār Shepherds, 1881.

CLASS.	Males.	Females.	Total.
Gavlis	265	241	506
Kurubars	43,938	43,830	87,768
Kurubar Gurus	Perhaps	about a hundred.	
Total	44,203	44,071	88,374

Gavlis, or Cowherds, numbering about 500 are found all over the district. The original Gavlis or cowherds are said to have been called Golla Gavlis. According to tradition some four thousand years ago Nanda Gop and his wife Yashoda lived at Gokul or Vraj near the Ganges and Jamna in Upper India. In their house the parents of Krishna, the eighth incarnation of Vishnu hid him, when Kansa king of Mathura, Krishna's maternal uncle sought his life. Among the Golla Gavlis Krishna was reared and amused himself with 16,000 Gavli women, besides eight legal wives and concubines. His favourite and most beautiful concubine Rádha, the wife of Ánaya, was a Gavli. For this reason Golla Gavlis, of whom there are very few in Dhárwār, are looked on with great respect. They wear neither the sacred thread nor the *ling* but worship Vishnu in the form of Krishna. They live on millet, wheat, rice, vegetables, milk, and curds, and do not eat flesh or drink liquor. Their god is Krishna, and their priests are Bráhmaṇs. They tend cows and buffaloes, and trade in milk, which they make into curds, whey, and butter. They are strong fine-looking men, and the women are handsome. They speak both Kánarese and Maráthi. They bury their dead. Widow marriage and divorce are allowed. They live both in towns and villages. The men dress in a headscarf, a pair of knee-breeches, a blue waistcloth, a shouldercloth, and sandals. The women dress in the bodice and the robe without passing the skirt back between the feet. They hold grand feasts on Krishna's birthday. Besides the original cowherds several other classes have become cow-keepers. They are: Nagar Gavlis, Pancham Gavlis, Lingáyāt Gavlis, Maráthha Gavlis,

Chapter III.**Population.****MANUFACTURERS.***[Shivajogis.***SHEPHERDS.***Gavlis.*

Chapter III.**Population.****SHEPHERDS.***Gavlis.*

Rajput or Ahir Gavlis, Kurubar or Kánarese Gavlis, and Musalmán Gavlis. Of these the Nagar, Pancham, and Lingáyat Gavlis are Lingáyats by religion. They wear the *ling*, and their god is Siddoji or Siddheshvar. In dress and calling they do not differ from Golla Gavlis. Till within the last four years these three castes of cowherds used to call Bráhmans to perform their marriage and other religious ceremonies. Since then Lingáyat priests have persuaded them not to employ any priests but Lingáyats. These three castes eat with each other; but they neither marry with each other nor with any other class. Marátha Gavlis wear no *ling*; in religious matters they differ little from Maráthás and like them eat flesh and drink liquor. In other respects their rules about food are the same as the Golla Gavlis' rules. They tend cows and buffaloes and hold a yearly feast on Krishna's birthday. They eat from Bráhmans only, and marry with no caste but their own. In religious matters Rajput or Ahir Gavlis do not differ from Golla Gavlis. They tend cows and buffaloes and keep a yearly feast on Krishna's birthday exactly like Golla Gavlis. The women dress in a petticoat, a shouldercloth, and a bodice. They neither eat flesh nor drink liquor and neither eat nor marry with any other class. Kurubar or Shepherd Gavlis like other Kurubars or Shepherds eat flesh and drink liquor. They dress like Kurubars, and tend cows and buffaloes in forests and waste land, almost never living in towns or villages. They bring milk curds and butter to town and sell them there, or dispose of them to Lingáyat and Marátha Gavlis wholesale, who afterwards sell them retail. Their chief holiday is Krishna's birthday. They eat food cooked by Bráhmans, Lingáyats, and Maráthás, but marry with no caste but their own. Musalmán Gavlis eat flesh and drink liquor and are Musalmáns in religion, dress, and customs. They do not keep Krishna's birthday. They tend their cows and buffaloes in small villages and sell the milk, curds, and butter to Musalmáns and other customers except Bráhmans who do not buy from them. Musalmán Gavlis eat food cooked by all classes except the early tribes. They marry among Musalmáns only.

Kurubars.

Kurubars, or Shepherds, are returned as numbering about 87,800 and as found all over the district. They are called Kurubars because they tend sheep, and some of them knit blanket edges. They speak Kánarese. The ordinary names among men are Bharmáppa, Maritamáppa, Karibassáppa, Sankáppa, and Mudakáppa; and among women Sanganasava, Virava, Manava, and Sávakka. Their family gods are Birdevaru whose chief shrine is at Hullikoppi in Bankápur, and Yellava whose chief shrine is in Savadatti in Belgaum. They also worship the village gods Dayamava and Durgava the goddess of cholera. They have four divisions, Handekurubaru, Jandekurubaru, Hathikankandavaru, and Unikankandavaru. The first neither eat nor marry with the other three, and the remaining three eat together but do not intermarry. Kurubars are dark, robust, and muscular. They live in tiled houses with one or two store rooms. Their house goods include four or five earthen vessels and brass plates. They are great eaters and bad cooks. Their daily food is Indian millet bread, pulse,

milk, and curds; and their holiday dishes are cakes of wheat-flour, coarse sugar, pulse, butter, and vegetables. They eat the flesh of sheep, fowls, hares, and deer, but not of kine or swine. They are excessively fond of liquor, and also use tobacco and hemp water or *bháng*. The men dress in a loin and shouldercloth, short trousers, a coat, a turban, a blanket, and sandals; and the women in a robe and a bodice without passing the skirt of the robe back between the feet. The men wear ear and finger rings, and the women ear, nose, and toe rings, glass bangles, and necklaces. They are dirty, but hardworking, even-tempered, honest, and orderly. Many of them tend sheep, some weave blankets, and some work as labourers and a few as husbandmen. They work from morning till evening except two hours at noon for dinner and rest. They rest on the leading Hindu holidays. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £10 (Rs. 100) to build and about 2s. (Re. 1) a month to rent. A birth costs about 4s. (Rs. 2), a son's marriage about £10 (Rs. 100) including £2 (Rs. 20) given to the girl's father, a girl's coming of age about 10s. (Rs. 5), and a death about 16s. (Rs. 8). They are religious. They do not respect or employ Bráhmans their religious ceremonies being conducted by hereditary priests of their own caste. They make pilgrimages to Hulikoppi in Bankápur and to Sibarkatti in Savanur. Their spiritual teacher is Ammayásidda who lives at Sibarkatti. He does not proselytise or try to get new followers. They believe in sorcery, witchcraft, and soothsaying. On the birth of a child its navel cord is cut and the mother and child are bathed. The midwife buries the after-birth in a corner of the backyard. On the fifth day they worship the goddess Sathi and offer her food, and on the ninth day the child is named and cradled. A day before the wedding the bride and bridegroom are rubbed with turmeric. On the marriage day the bride and bridegroom are seated on carpets, verses are repeated, and red rice is thrown over their heads. Next day a dinner is given to castemen and the wedding is over. The dead are buried, and on the third day after death offerings of rice balls are made at the grave for the spirit of the dead. Child and widow marriage and polygamy are allowed, but polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by the members of the caste, and if any one disobeys their decisions he is put out of caste. They do not send their boys to school. They take to new pursuits and are a steady class.

Kurubar Gurus, or Shepherd Teachers, perhaps about a hundred in all are found chiefly in Bankápur. They are the spiritual teachers or *gurus* of three classes of shepherds, Hattikankandavarus or cotton bracelet-wearers, Unikankandavarus or woollen bracelet-wearers, and Varasáliavarus a peculiar sect of shepherds. Kurubar Gurus do not act as priests to shepherds of the Handekurubar and Jandekurubar divisions. They speak impure and indistinct Kánarese, and use some strange words as *jámra* for *kelasa* business, *bashatikáran* for *vágnischaya* a betrothal, *tabandi* for *tambana* a plate, *kodpána* for *koda* a pitcher, *haredage* for *munjháne* in the morning, and *chánji* for *sánji* in the evening. The names in common use among men are Adivappa, Bankayya, Ravappa,

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SHEPHERDS.

*Kurubars.**Kurubar Gurus.*

Chapter III.**Population.****SHEPHERDS.****Kurubar Gurus.**

and Sidlingappa; and among women Basava, Irava, Kallava, and Mallava. They have no surnames or family stocks. The name of their chief god is Revansiddheshvar whose chief shrine is at Sarvar near Talikot in Bijapur. They have no subdivisions. In dress and look they do not differ from other Lingáyats except that like other shepherds their faces are oily. They are stout and dark. They live in dirty ill-cared for houses of the better class, one-storey high with walls of brick and tiled roofs. They are great eaters but bad cooks. Their chief calling is begging alms from their disciples the shepherds and dining at their houses. They go almost every day to dine at their followers' houses and whenever their teachers are asked to dine the shepherds do not cook flesh as the teachers neither eat flesh nor drink liquor. The teachers are ignorant and stupid and know little of the religion they profess to teach. They are idle, dirty, and untidy, but even-tempered and orderly. The shepherds show them less respect than they used to show. Most of them are in debt, and as they have no credit they are unable to borrow. They rank below all Lingáyats except Lingáyat barbers and washermen. A family of five spends £1 10s. (Rs. 15) a year on clothes, and about 16s. (Rs. 8) a month on food. A house costs about £10 (Rs. 100) to build and a shilling (8 as.) a month to rent. Their house goods are worth about £1 (Rs. 10). A birth costs about 4s. (Rs. 2), a marriage about £5 (Rs. 50), a girl's coming of age about 6s. (Rs. 3), a pregnancy about £4 (Rs. 2), and a death about 10s. (Rs. 5). They are religious. Their family gods are Revansiddheshvar and Basaveshvar. They do not worship the ordinary Bráhmánic gods, and do not respect Bráhmans or call them to their ceremonies. They themselves act as priests on ceremonial occasions. They keep the leading Hindu holidays *Holihunvi* in March-April, *Ugádi* in April-May, *Nágpanchami* in August-September, *Ganeshchaturthi* in September-October, and *Dasara* in October-November. Their spiritual head is the chief Lingáyat priest who lives at Chitaldurg in north-west Maisur. Their customs and religious rites do not differ from those of other Lingáyats, except that at their death if a Lingáyat priest is present and sets his foot on the head of the dead no impurity is believed to have been caused. When a Lingáyat priest does not place his foot on the deceased's head the deceased's family is unclean for eight days. When a Kurubar-Guru goes to the house of a follower he and his attendants are fed sumptuously and he is given $\frac{3}{4}$ d. to 6d. ($\frac{1}{2}$ -4 as.). When a shepherd wishes to gain great merit he washes his teacher's feet. The water in which the teacher's feet is washed is called *dhulpádodak* or dust-washing. The disciple sips a few drops of the water and sprinkles the rest over his house. He worships the feet with sandal wood paste, rice, flowers and *bet* *Égle* marmelos leaves, offers plantains, cocoanuts, and sugar, and falls prostrate before them. Next he touches the teacher's toes with his fingers and applies the fingers to his eyes. The teacher tells him that his sins are forgiven and that after death he will go to heaven. The Kurubar Gurus are bound together by a strong caste feeling. Social disputes are settled by a majority of the caste, and any one who disobeys their decisions is either fined or put out of

caste. A few of them send their boys and girls to school. They take to new pursuits and are a steady class.

Servants, according to the 1881 census, included seven classes with a strength of 77,624 or 9.95 per cent of the Hindu population. The details are :

Dhárwār Servants, 1881.

CLASS.	Males.	Females.	Total.
Ambigs, Fishermen ...	2555	2718	5273
Bedars, Hunters ...	26,344	27,910	54,254
Bhois, Bearers ...	569	618	1187
Cheivádís, Messengers...	1535	1590	3125
Mathpatis, Bendies ...	21	15	36
Nádigárs, Barbers ...	3524	3356	6880
Parits, Washermen ...	3468	3401	6869
Total ...	38,016	39,605	77,624

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Population.

SERVANTS.

Ambigs.

Ambigs, or River Fishermen, are returned as numbering about 5273 and as found in Dhárwār, Bankápur, Karajgi, Kalghatgi, Navalgund, and Ron. They take their name from the Sanskrit *ambu* water. They speak Kánarese. The names in common use among men are Honnáppa, Hulláppa, Mallápa, and Nágáppa; and among women Basava, Honnava, Mallava, and Ningava. Their family deities are Basáppa, Udchava, and Yellava. They have no subdivisions. They are dark and sturdy and live in dirty houses with flat roofs. They are great eaters and bad cooks. Their daily food is Indian millet bread, pulse, and vegetables, and their special holiday dishes are sweet cakes, clarified butter, rice, and pulse. They use flesh and liquor. Every year they sacrifice a sheep to their goddess Durgava and kill a sheep on their ancestors' death days and eat its flesh. The men dress in a loin and shouldercloth, a jacket, a headscarf, and sandals; and the women in a robe and a bodice, without passing the skirt of the robe back between the feet. The men wear brass ear and finger rings, and the women wear brass ear, nose, and toe rings. They are sober, hardworking, even-tempered, and orderly, but unclean and untidy. Their main calling is fish-catching and ferrying. Some weave and others hire themselves as house servants. A family of five spends about 16s. (Rs. 8) a month on food. A house costs about £10 (Rs. 100) to build, and their house goods are worth about £5 (Rs. 50). A birth costs about 2s. (Re. 1), a marriage about £10 (Rs. 100), a girl's coming of age about 10s. (Rs. 5), a pregnancy about 4s. (Rs. 2), and a death about £1 (Rs. 10). They are religious, respecting Lingáyat priests and calling them to conduct their religious ceremonies. They keep all the leading Hindu holidays. They have no *guru* or spiritual teacher. They believe in witches, sorcerers, and soothsayers. From the sixth to the twelfth of *Bhādrapada* or August-September the women of a few Ambig families carry on their heads from house to house a basket with a clay male image called Jokamár whose private parts are three times as large as the rest of his body. In front of each house the women sing Jokamár's praises and in return get small presents. Rival bands often dispute and fight for the privilege of carrying Jokamár. When a child is born its navel cord is cut

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and the after-birth is buried in a clean place. On the fifth day the mother of the child worships the goddess Jivati and the place where the after-birth is buried. On the thirteenth day the child is named and cradled. On the wedding day the village astrologer comes and sets his *ghatika* or bottom-pierced cup in a pot of water. In a *ghatika*, that is in about twenty-four minutes, the cup fills and sinks. It is emptied and again floated in the pot and this is repeated till the lucky moment comes. When the lucky moment comes the astrologer tells the members of the bride's family to worship the cup. When they have worshipped the cup, he repeats sacred hymns and throws a few grains of red rice on the heads of the bride and bridegroom. Others do the same, a feast is given to castemen, and the wedding is over. The dead are buried. Child and widow marriage and polygamy are practised, and polyandry is unknown. They are bound together by a strong class feeling. Their social disputes are settled by their caste people and any one who disobeys their decision is put out of caste. They do not send their children to school, take to no new pursuits, and on the whole are a steady class.

Bedars.

Bedars, or the Fearless, also called Byadarus and Berads apparently originally meaning Hunters, are returned as numbering about 54,254, and as found all over the district. They speak impure Kánarese. The names in common use among men are Bálappa, Fakiráppa, Karáppa, and Yelláppa; and among women Fakirava, Bhimava, Hanmava, Ningava, and Yellava. They have no surnames. Their chief god is Hanamáppa whose shrine is at Navalgund, and they also worship Yellava, Basáppa, and Venkataramana. They have three divisions the members of which do not eat together or intermarry. They are like Deccan Rámoshis who claim to have originally been Bedars or Berads.¹ They are dark, strong, stalwart, and ugly. They live in dirty ill-cared for flat-roofed houses with walls of mud and sun-burnt bricks. They keep buffaloes, goats, fowls, and dogs. They are great eaters but poor cooks. Their every-day food is Indian millet bread, onions, garlic, and vegetables. Their holiday dishes are rice, flesh, and wheat cakes. They eat the flesh of sheep, fowls, hares, deer, fish, and hogs, and sometimes even of cows and buffaloes. They yearly sacrifice sheep to the goddess Durgamma, to the spirits of ancestors, and to *pirs* or Muhammadan saints. They are excessively fond of intoxicating drinks. They also use tobacco, *gánja* or hemp flowers, and *bháng* or hemp water. The men dress in a headscarf, a shouldercloth, a jacket, short and tight breeches, and a pair of sandals. The women wear a robe and a bodice. A few men have their head shaved but most let the head hair grow. The women either tie their hair in a knot or braid it. They have one or two sets of new clothes for holiday use. The men wear ear and finger rings, and the women bracelets, waistchains, bangles, and necklaces. They are hardworking, dishonest, and hot-tempered. Their chief calling is service. They also fetch firewood, tie it into bundles, and sell it in the market, and also sell mangoes and other

¹ Poona Statistical Account, Bombay Gazetteer, XVIII, 409.

fruits in their season. They sometimes hunt in the forest lands. Many of them, especially of the Gorvankolla Bedars, are notorious thieves and robbers, and many of the women are prostitutes. They work as day-labourers from six to twelve in the morning and from two to six in the evening. Their busy months are March and April. They do not work on ordinary Hindu holidays or during the Moharram. A family of five spends about 12s. (Rs. 6) a month on food and about £1 4s. (Rs. 12) a year on clothes. It costs them about £5 (Rs. 50) to build a house and about 1s. (8 as.) to rent one. The value of their house goods is about £2 10s. (Rs. 25). A birth costs them about 8s. (Rs. 4), a son's marriage about £10 (Rs. 100) including £3 12s. (Rs. 36) paid to the girl's father, a girl's coming of age about 16s. (Rs. 8), and a death about 18s. (Rs. 9). They are religious. They respect Bráhmans and call them to conduct their marriages. Their funeral ceremonies are performed by priests of their own class. They worship the Bráhmanic gods and keep the usual Bráhmanic holidays. They make pilgrimages to the shrine of the goddess Yellamma in Savadatti in Belgaum, and to the tomb of Pir Ráje Bágsavár at Yammur in Navalgund. They have a *guru* or spiritual teacher who lives at Kanakagiri near Gadag. Besides Bráhmanic gods they worship the village guardians Durgava and Dayamava, the latter represented as a lion-riding woman with ten arms each holding a weapon. They profess not to believe in witchcraft, sorcery, or soothsaying. They do not keep the regular Hindu *sanskárs* or sacraments. On the birth of a child they cut its navel cord. On the fifth the goddess Sathi is worshipped and caste people are feasted. On the twelfth they lay the child in a cradle and name it. At marriage the bride and bridegroom are rubbed with turmeric, bathed, and made to sit on a raised seat called *jagali*. The priest repeats verses and throws red rice on the pair. They burn their dead, and on the third day give a caste dinner. They are bound together by a strong caste feeling. Social disputes are settled by a majority of the castemen and if any one disobeys their decision he is put out of caste. Child and widow marriage and polygamy are allowed and polyandry is unknown. They send their boys and girls to school, take to new pursuits, and are a steady class.

Bhois, or Litter-Bearers, are returned as numbering about 1187 and as found all over the district. They are of four sects Besta Bhois, Gangi Bhois, Sadar Bhois, and Kárva Bhois. Besta Bhois wear the *ling* and eat from Gangi Bhois but not from Sadar Bhois. They do not marry with the other two classes. Gangi Bhois do not wear the *ling*. They eat from Besta Bhois, but not from Sadar Bhois and do not marry with either of the other two classes. Sadar Bhois do not wear the *ling*. They eat from Besta and Gangi Bhois, but do not marry with them. Till within the last fifty years Bhois were in great demand as litter-bearers. Since roads have been made, they have turned to fishing and labour and many have become constables. They eat mutton pork and fish, but not beef. They are stoutly made and black or brown in colour. The men wear a headscarf, a coat, and a waistcloth, and the women let the robe fall like a petticoat. Their chief gods are Bassáppa, Dayamava, and

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*Bedars.**Bhois.*

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Hanumán. Their home speech is Kánarese. Kárva Bhois were formerly palanquin-bearers and are now fishers and labourers. They do not wear the *ling*. They eat from all classes except from Musalmáns, Holayas, and Madigars. They are dark, strong, and well-made, and eat flesh and drink liquor. Their dress does not differ from that of other Bhois. They worship Hanumán, Bassáppa, and Dayamava. Other Bhois do not marry with them.

Chelvádis.

Chelva'dis returned as numbering about 3125, are a class of Lingáyat Holayas who neither marry nor eat with other Holayas. They follow the practices of the Lingáyats in all respects. They dress so neatly and so exactly like Lingáyats that it is often difficult to distinguish them from Lingáyats. They wear the *ling*. Their chief gods are Shiva and Basaveshvar. If they choose they may worship Hanumán and Dayamava, but they are in no way bound to worship them. They are able to read and write Kánarese. The names in common use among men are Baslingáppa, Gurlingáppa, and Virabhadráppa; and among women Buslingava, Gurlingava, and Virabhadrava. They do not use flesh or intoxicating drinks. A family of five spends on food about 16s. (Rs. 8) a month. It costs them about £30 (Rs. 300) to build a house. A birth costs them about 10s. (Rs. 5), a marriage about £20 (Rs. 200), and a death about 10s. (Rs. 5). They do not provide husbands for all their daughters. Some are given in marriage, while others live by prostitution. When it is determined that a girl is not to marry and is to become a Basavi or female devotee of the Lingáyat gods, a caste meeting is called, and, in presence of the meeting, the Lingáyat priests tell her that she has been made a Basavi and that she is to live as a courtesan. The chief duty of the Chelvádi is to attend all Lingáyat meetings and temples, and stand with their official brass bell and spoon until the business of the meeting is over, and generally to serve the Lingáyat community. Divorce and widow marriage are allowed. They send their children to school, take to no new pursuits, and on the whole are a steady class.

Mathpatis.

Mathpatis, or Lingáyat Beadles, are returned as numbering about thirty-six and as found in Gadag, Hángal, Kod, and Ránebennur. They speak impure Kánarese. The names in common use among men are Basáppa, Kalláppa, and Ningáppa; and among women Basava, Ningava, and Yellava. They have no divisions. They are strong and muscular. They live in dirty ill-cared for flat-roofed houses with walls of mud and stone, and keep cows and she-buffaloes. Their daily food is Indian millet bread, pulse, and vegetables, and their holiday dishes are sweet cakes, curds, and clarified butter. They do not eat flesh or drink liquor. The men dress in a loin and shouldercloth, a jacket, a headscarf, and sandals; and the women in a robe and bodice without passing the skirt of the robe back between the feet. The men wear ear and finger-rings, and the women ear, finger, nose, and toe rings, waistbands, and anklets. They are clean, neat, hardworking, even-tempered, and orderly. Their chief duty is to act as servants to the Lingáyat community. They keep all the leading Hindu holidays. They spend very little on food as they are constantly asked to dine by Lingáyats. A house

costs about £10 (Rs. 100) to build and about 2s. (Re. 1) a month to rent, and their house goods are worth about £5 (Rs. 50). A birth costs about 4s. (Rs. 2), a marriage about £15 (Rs. 150), a girl's coming of age about £1 10s. (Rs. 15), a pregnancy about £1 (Rs. 10), and a death about £2 (Rs. 20). They are religious respecting Lingáyat priests and calling them to conduct their religious ceremonies. They make pilgrimages to Ulvi in North Kánara and to Hampi in Bellári. Their spiritual guide called 'Totadasvámi lives at Gadag in Dhárwár. They profess not to believe in sorcery, witchcraft, or soothsaying. Their religious rites and customs are the same as those of other Lingáyats. At Lingáyat marriages the Mathpati calls the guests, arranges lights, vessels, betelnuts and leaves, cocoanuts, lemons, dates, and other articles, and does all that the Lingáyat priest orders. After a death the Mathpati washes the face of the dead, marks it with white ashes, sets it in a sitting posture in the house, and afterwards puts it in a car-shaped bier, walks with it to the burial ground, washes the face at the burial ground, puts it into a cloth bag, and sets it in the grave, and when the pit is filled washes the priest's feet who stands on the grave, and breaks a cocoanut in front of the priest's feet. In return the Mathpati is paid 1s. to 2s. (Re. ½-1). Child and widow marriage and polygamy are allowed, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by a majority of the caste and any one who disobeys the decision is put out of caste. They send their boys to school, take to no new pursuits, and are a steady class.

Na'diga'rs, or Barbers, are returned as numbering about 6880, and as found all over the district. They include Maráthás, Lingáyats, Musalmáns, and a few Pardeshis from Upper India. In matters of food and religion each division follows the practices of its own people.

Lingáyat Nádigárs, who are the largest division in the class, are found in all parts of the district. They speak a badly pronounced Kánareso. The names in common use among men are Basáppa, Malláppa, and Mugáppa; and among women Basava, Ningava, and Yellava. Their family gods are Basáppa and Haumáppa, and their family goddess is Bánashankari whose chief shrine is near Badámi in Bijápur. They have no subdivisions. They are tall and dark. They live in dirty ill-cared for flat-roofed houses with walls of mud and sun-burnt brick. Their daily food is Indian millet bread, pulse, and vegetables, and their special holiday dishes are sweet cakes, rice, milk, and clarified butter. They do not eat flesh or drink liquor. The men wear a loin and shouldercloth, a jacket, and a headscarf; and the women a robe and bodice, but without passing the skirt of the robe back between the feet. They are even-tempered, hospitable, and orderly but lazy and unclean. Their main calling is shaving, but they occasionally act as village surgeons dressing wounds and setting dislocated bones. Their calling is prosperous. The people of Dhárwár used to shave only once a fortnight and not even then unless the day was lucky. Now they are shaved once a week and without much

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*Mathpatis.**Nádigárs.*

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Nádigars.

regard to unlucky days. This has greatly increased the barber's incomes. A family of five spends about 12s. (Rs. 6) a month on food and about £2 (Rs. 20) a year on dress. A house costs them about £15 (Rs. 150) to build. A birth costs about 10s. (Rs. 5), a marriage about £15 (Rs. 150), a girl's coming of age about £1 (Rs. 10), a pregnancy about 6s. (Rs. 3), and a death about £1 (Rs. 10). They are religious, respecting Lingáyat priests and calling them to conduct their religious ceremonies. They worship the Bráhmánic god Hanumán, and keep the leading Hindu holidays. They make pilgrimages to Bánshankari near Badámi in South Bijápur. Their spiritual teacher called Pattadasvámi lives at Navalgund. They occasionally worship the village goddesses Dayamava and Durgava. They believe in sorcery, witchcraft, and soothsaying. On the birth of a child its navel-cord is cut, on the fifth day the goddess Sathi is worshipped and friends and relations are feasted, and on the twelfth day the child is named and cradled. On the first day of marriage the bride and bridegroom are rubbed with turmeric and bathed, on the second day the wedding ceremony is performed, on the third day caste people are feasted, and on the fourth day the bride and bridegroom are taken in procession on horse-back through the principal streets of the town. The dead are buried with the same funeral rites as other Lingáyats. Child and widow marriage and polygamy are practised, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by a majority of the castemen. They send their boys to school, take to no new pursuits, and are a steady class.

Parits.

Parits or Agasarus that is Washermen, numbering about 6869 are either Lingáyats, Maráthas, or Musalmáns and are found all over the district. Each of these divisions follows the religion and customs of their own class.

Lingáyat Parits or Washermen are found all over the district. Their home speech is Kánarese. The names in common use among men are Basáppa, Ningáppa, and Viráppa; and among women Basava, Fakirava, and Ningava. They have no surnames and are generally known from the names of the towns or villages in which they live. Their family god is Virabhadra whose chief shrine is near Rámdurg in Belgaum. They have no subdivisions. They are short, strong, muscular, and brown. They live in flat-roofed houses with walls of brick and mud. Their daily food is Indian millet bread and vegetables, and on holidays they eat rice, pulse, clarified butter, and sweet cakes. They eat no flesh and drink no liquor. The men dress in a loin and a shouldercloth, a coat, and a head-scarf, and the women in a robe and bodice without passing the skirt of the robe back between the feet. They generally dress in clothes given to them to wash. Both men and women wear the *ling* and mark their brows with white ashes. The women tattoo their foreheads and hands. The men wear ear and finger rings and waistchains, and the women wear ear, finger, and nose rings, armlets, and necklaces. They are hardworking, even-tempered, hospitable and orderly. They work from morning till evening except two or three hours for meals and rest at noon. Their women

and children help in the work. A family of five spends about £1 (Rs. 10) a month on food. A house costs about £10 (Rs. 100) to build, and their house goods are worth about £5 (Rs. 50). A birth costs 10s. (Rs. 5), a marriage £10 (Rs. 100), a girl's coming of age 10s. (Rs. 5), and a death about £1 (Rs. 10). They respect both Bráhmans and Lingáyat priests. They call Bráhmans to conduct their marriages and Lingáyat priests to conduct their funeral rites. They keep all Hindu holidays and make pilgrimages to the shrines of Basavana in Kánara and of Virabhadra near Rámdurg in Belgaum. Their spiritual teachers are Lingáyat priests. They believe in sorcery, witchcraft, and soothsaying. Their birth, marriage, and death ceremonies do not differ from those of other Lingáyats. Child and widow marriage, divorce, and polygamy are allowed but not polyandry. In Dhárwár among high class Hindus when a woman comes of age the clothes which she wore at the time go to the washerman.¹ Parits are bound together by a strong caste feeling. Their social disputes are settled by Lingáyat priests. Some of them send their children to school. They take to no new pursuits, and on the whole are a steady class.

Courtezans irrespective of caste may be arranged under four groups, Pátradavarus or dancing girls, Basavis or Lingáyat devotees, Sulerus or trained courtezans, and Kasbins or strumpets.

Pa'tradavarus, or Dancing Girls, numbering probably about 300, are found in towns and large villages. They claim to represent the heavenly dancing girls Rambha and Úrvasi. Their home speech is Kánarese. The names in common use are Chandraseni, Gavraseni, Hulgaseni, Nágaseni, and Pattaseni; and the names of their brothers and sons are Basána, Fakiráppa, Kásána, and Tippána. They have no surnames. Their family god is Mailar whose chief shrine is at Gudaguddápur in Ránebennur, and their family goddesses are Guttema and Hulgemma. The Pátradavarus are fair, handsome, and lively. Most of them live in better class neat well-kept houses one-storey high with walls of brick and tiled roofs. They have a good store of cooking and drinking vessels and keep cows and buffaloes. They are hearty eaters and bad cooks. Their daily food includes rice, pulse, vegetables, clarified butter, milk, and curds, and their holiday dishes are sweet cakes of coarse sugar, wheat-flour, and pulse. They eat the flesh of sheep and fowls and occasionally sacrifice a sheep to their goddesses Guttema and Hulgemma. They occasionally drink spirits, chew tobacco, and use snuff. Their robe and bodice are like those worn by Bráhman women except that the plain end of the robe is tucked into the waist and fastened with a knot on the right side, the upper middle part is folded forwards and backwards about three inches broad, brought to the navel, and turned upside down for about an inch to fasten the

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Pátradavarus.

¹ Among high class Dhárwár Hindus when a girl comes of age the family washerman is sent for. He folds a sheet and spreads it in the ornamental canopy or *makhar* prepared for the girl to sit in. Coloured lines are drawn on the cloth and the girl is seated on it for a couple of hours during which friends and relations present her with flowers, fruit, turmeric, redpowder, and bodices.

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Pátradavarus.

cloth to the waist, and the finer end of the cloth is carried behind the back, brought under the right arm, carried over the left shoulder, and allowed to fall loose on the right shoulder. Except when dancing or singing they do not pass the skirt of the robe back between the feet. They generally braid their hair and sometimes tie it in a knot. They rub turmeric powder and water on their face, hands, and legs, and mark their brows with redpowder. They are neat and clean in their dress and have a special liking for bright colours. Their brothers and sons dress like ordinary middle-class Kánarese. On holidays and when they go to public gatherings to dance and sing the *Pátradavarus* wear a more costly dress. Their clothes are of local hand woven cloth bought in the local shops. Their ornaments are the *kyadgi*, *chandrakor*, *nagara*, *chadri*, and *rúkhdi* for the head; the *bugdi*, *bálya*, and *váli* for the ears; the *nath* or nosering for the left nostril, and the *besri* or pin for the right nostril, the *bulak* a small ring of precious stones and pearls for the middle of the nose; gold necklaces called *tikis*, *kathanis*, and *sargis* for the neck; gold *rankis* and *bájubands* for the arms; gold *pátlis*, *kadgas*, *hárdis*, and *kankanas* for the wrists; and silver chains called *sapalis* and *paijanas* for the legs. They are cunning, clever, neat, clean, even-tempered, hospitable, and orderly. Their main calling is dancing and singing. Their craft is declining from the difficulty which the Indian Penal Code throws in the way of their getting girls to train in their art. Their brothers and sons beat drums and play the *sárangí* or fiddle behind the girls when they are dancing and singing. They spend each about £1 (Rs. 10) a month on food and about £10 (Rs. 100) a year on clothes. A house costs about £100 (Rs. 1000) to build. A birth costs about £2 (Rs. 20), a brother's or son's marriage about £10 (Rs. 100), a girl's coming of age about £1 10s. (Rs. 15), a pregnancy about £2 (Rs. 20), and a death about £1 10s. (Rs. 15). They are religious and daily worship the images of their family deities Mailar, Guttemma, and Hulgemma. The Hindu *Pátradavarus* or dancing girls respect Bráhmans and call them to conduct their religious ceremonies, and the Musalmán dancing girls call the Kázi or Mulla to conduct their religious rites. The Hindu dancing girls have a *guru* or spiritual teacher named Ayyappa, a Kshatriya by caste, who comes twice a year and gives the dancing girls holy water, ashes, and turmeric, and in return receives money and provisions. They believe in sorcery, witchcraft, and soothsaying. As soon as a child is born its nose is touched with a gold ring before it sneezes, its navel cord is cut, and a few drops of honey are poured into its mouth. To guard the child against sickness a needle is heated on a lamp and laid on the crown of the child's head, and on its shoulders, its chest, the palms of its hands, and the soles of its feet. On the third day a small hole is dug outside of the house, and turmeric and redpowder, and *nim* *Melia azadirachta* leaves are thrown into the hole. On the fifth day the goddess Sathvi is worshipped, and on the thirteenth the child is laid in the cradle and named. On the twenty-ninth some kinswoman goes to a well and brings a pitcherfull of water on her head to the outer gate of the house. The mother comes out and with her own hands

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Pátradavarus.

lowers the pitcher from the woman's head. The pitcher is worshipped and a festive dinner is given. At the close of the third month new glass bangles are put on the mother's wrists, the infant is carried to a temple and presented to the god, a few flowers and fruit are offered to the god, and the child is brought home, and on the same day the child's earlobes are bored. During a girl's seventh year a good day is chosen and all the dancing girls of the town are asked to the house. The girl is rubbed with oil and turmeric and bathed in hot water. A two-sided drum called *madli*, the string of metal bells which dancing girls tie to their ankles when they dance, and other musical instruments used in dancing and singing are laid on a carpet and worshipped by the girl. The girl is made to wear a pair of trousers and a bodice, a scarf is thrown over her body, and she is made to dance and sing for the first time in her life. *Kunku* or redpowder, turmeric, betelnut and leaves, sugar, and scraped cocoa-kernel are handed to the guests. From that day the girl is taught to read and write and to sing and dance. When she is about twelve years old a ceremony called *halpudi* is performed. A good day is chosen, all the dancing girls of the neighbourhood are called, and the *madli* or the double drum and other musical instruments used in dancing and singing are laid on a carpet. The girl is made to sit on the left of the drum and all the forms of marriage are gone through as if the drum were the bridegroom and the girl the bride, presents are made to Bráhmans, the dancing girls are feasted, and the marriage is over. When a girl comes of age she is made to sit by herself for three days. On the fourth day she is anointed, feasted and decked with ornaments, and two lighted lamps set in a plate with red water are waved round her face. Before a girl comes of age arrangements have generally been made with some one to become the girl's first lover and protector. The protector comes to the girl's house and after a feast they retire together. The girl must live with her first lover for at least a month. He keeps a special position among her admirers, and, as a husband, ranks next to the drum. A dutiful dancing girl, till they are parted by death, continues to treat her first lover with special respect. Among dancing girls daughters inherit the mother's property. The brothers of dancing girls marry private women, and their daughters either become dancing girls or are given in marriage into other families. If any one strikes a dancing girl with a shoe, though she may have done nothing wrong, the girl loses caste and has to pay a fine and undergo penance before she is let back. They are bound together by a strong caste feeling. Social disputes are settled by members of their caste and by their spiritual teacher. They send their boys and girls to school, but on the whole are a falling class.

Basavis, or *Lingáyat* Women Devotees, probably numbering about 2000 are found over the whole district. They speak Kánarese. Their names are Basava, Dayamava, Irava, Kallava and Rachava; and the names of their brothers and sons are Guráppa, Kalláppa, Mulláppa, Sangáppa and Shivarudráppa. They have no surnames except place names. Their gods are Basavana and Mallikárjuna

Lingáyat Basavis.

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Lingáyat Basavis.

whose shrines are found in almost all large Dhárwár villages. They live in clean and neat flat-roofed houses with walls of mud. They keep cows and buffaloes when they can afford it. Their daily food is rice, Indian millet or wheat bread, pulse, vegetables, milk, curds, and butter. They neither eat flesh nor drink liquor. They wear a robe and a bodice like Lingáyat women. They have no stock of clothes for special occasions. They wear ear, nose, finger, and toe rings, necklaces, armlets, and a silver *ling* box hanging from the neck. They rub themselves with white cowdung ashes or *vibhuti*. They are clean, neat, even-tempered, and hospitable. Most of them openly act as courtezans. Their main calling is to attend caste meetings and marriage and other ceremonies, to help women in performing religious rites, and to wave lighted lamps round the bride and bridegroom. A Basavi spends about 10s. (Rs. 5) a month on food and about £1 (Rs. 10) a year on clothes. Basavis have no special ceremonies. They send their boys and girls to school, and take to no new pursuits. On the whole they are a falling class.

Sulerus.

Sulerus, numbering perhaps about 1000, are women trained to be courtezans. They are neither allowed to pass the robe between the feet nor to wear ankle bells. They do not dance or sing and never appear in public assemblies, nor, except by stealth, in the houses of respectable persons. They speak Kánarese. The names in common use among them are Bharmi, Heli, Nági, and Sávitri. They have no special family gods and have no divisions. They vary much in appearance, some being dark, some fair, and some wheat-coloured. They live in small houses one-storey high with walls of sun-burnt brick and mud. Their daily food is rice, Indian millet, pulse, and vegetables. Occasionally they sacrifice sheep and fowls to the goddesses Dayamava, Durgava, and Yellava, and eat their flesh. They are excessively fond of intoxicating drinks. They are artful cunning and quarrelsome. Their expenses vary according to their means. A Suleru spends 8s. to £1 (Rs. 4-10) a month on food and 6s. to £1 10s. (Rs. 3-15) a year on dress. When a girl is about ten years old she is married to the god Parashurám. Some grains of rice are spread on a carpet before the image of the goddess Yellamma the mother of Parashurám and the girl is made to sit on the rice. Five elderly Sulerus come and tie a necklace of gold and glass beads round her neck, put a silver toe-ring on her great toes, dress her in a new robe and bodice, and marry her to an image of Parashurám. Caste people are feasted and the girl becomes a member of the courtesan community. When she comes of age her protector who must be a Bráhmaṇ, Lingáyat, Jain, or Rajput ties a necklace of gold and glass beads round her neck and a feast is given. They do not send their children to school, and show no signs of improving.

Kasbins.

Kasbins are low class courtezans without any training or accomplishments. They are generally recruited from women who have been divorced or deserted by their husbands, and all married or unmarried women and widows who have left their relations and friends of their own accord and have chosen to live as prostitutes.